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ogy as if he were in Europe or America with centuries of Christianity behind him, and he is too often compelled to take a large quantity or flavor of Anglican, Yankee, German, or occidental notions and customs as part of his Christianity. Dr. Cust discusses with clearness and force the relations of missionaries and missionary societies to the ideas and institutions of the various nations. He lifts the voice of warning for the twentieth century in view of the waste and failure of the past, which we all know has been great.

With most of the conclusions of the author we heartily agree. The method of carrying on missionary work is in need of radical reformation. This book, excellent for the beginner or the veteran in the field or the pastor at home, ought to be read and pondered by all who believe intensely in the Master's command to evangelize the nations and who hold that economy and practical wisdom in carrying on missionary work are as important as in everyday business.

ITHACA, N. Y.

WM. ELLIOT GRIFFIS.

LITURGIES, EASTERN AND WESTERN. Being the texts original or translated of the principal liturgies of the church. Edited, with introductions and appendices, by F. E. BRIGHTMAN, M.A. On the basis of the former work by C. E. HAMMOND, M.A. Vol. I: Eastern Liturgies. Oxford: At the Clarendon Press, 1896. Pp. civ+603; cloth. £1 1s.

THIS handsome volume is an important and valuable addition to the apparatus for liturgical study. Nearly twenty years ago Mr. C. E. Hammond put forth his *Liturgies, Eastern and Western*, which promptly commended itself as the most available handbook of the texts of the chief historic liturgies. The present work is in some sense an extension of Mr. Hammond's book. A new edition of the latter was called for, and Mr. Hammond entrusted the preparation of it to Mr. Brightman, Pusey librarian at Oxford. The result is a truly monumental piece of scholarship, remarkably elaborate in contents, and set forth in great typographical beauty by the Clarendon Press. The plan of the original work has been so much amplified that in place of one small volume of about 400 pages we are now to have two large ones, of which the present book is the first,—much more than a four-fold increase. This first volume deals only with the Eastern liturgies, and contains little besides the texts and the critical introduction thereto, all general summaries and discussions being reserved for the

future. This being its scope, we shall content ourselves with a rapid description of the main contents of the volume, noting one or two of its points of special excellence.

One of the best features of Mr. Brightman's plan is his elaborate exhibition of the sources available for the texts presented. He does not claim that his own use of these sources has been exhaustive,—doubtless their almost infinite extent precludes that for any single investigator,—but he evidently has been exceedingly painstaking in his study of what was immediately accessible to him, and highly judicious in his use of the work of others. Here Mr. Brightman's book is a notable advance on all its predecessors, both in scope and in the handling of details.

The introduction to the present volume occupies about 100 pages, in which we have a sufficiently exhaustive exhibit of the sources (1) of *the Syrian Rite*, including the so-called Clementine Liturgy, and the Greek and Syriac liturgies of St. James, which run out into many fragmentary variants, (2) of *the Egyptian Rite*, including the Greek Liturgy of St. Mark, the Coptic and Abyssinian liturgies, with their partial variants, (3) of *the Persian Rite*, with some partial variants, (4) of *the Byzantine Rite*, including the Orthodox liturgies in their multi-form ramifications in several languages, and the Armenian liturgies, with their historic variations.

In discussing the details of manuscripts and other sources the editor displays a splendid mastery of his materials, an acute and balanced historical judgment, and an enviable power of compact and lucid statement. It is safe to say that the matter covered by this introduction has never before been so succinctly massed or so conveniently classified for reference. Special space is taken for the vexed problem of the Clementine Liturgy, which (following Funk's monograph) is affirmed to be Antiochene, "worked over and expanded by the compiler of the Apostolic Constitutions, who is also the pseudo-Ignatius, and filled in with prayers, which, whatever sources they may include, are very largely the work of the same compiler" (p. xliii). The evidence adduced is finely marshaled, and the various conclusions are apparently sound.

The main portion of the volume—450 pages—is occupied by the actual texts of the great liturgies in full, arranged with elaborate care as to the distinction between rubric and formula, as to the subordination of supplementary to essential passages, as to the parallelism of synchronous exercises, and as to the indication of biblical

quotations. Where the texts are in Greek, they are given in the original: in all other cases they are translated into English. Mr. Brightman has taken pains, "wherever possible, to represent the whole liturgy as it is celebrated on some given day,"—a plan which involves the introduction of the proper lections and hymns for that day. Whether this touch of vividness amounts to much may perhaps be queried, unless it is accompanied, as we wish had been practicable, by a tabulation of the other lections and hymns which might also occur at the same points on other days. It is not always remembered that liturgical usages form great cycles, the variable parts being combined in rotation with the invariable, and the impression of the whole, as it would be made on one constantly engaging in the rite, depending on the sum total of the parts, invariable and variable. To the technical student of liturgies in the narrow sense the examination of the fixed structure, the regular sequence of parts, the language and ritual of the more critical and central exercises, and the mystic significance attached to the core of the sacramental observance, is so absorbing that it is not as common as it ought to be to see a proportionate interest in the vast body of other liturgical materials (not only variable, but collateral, comparatively unemphasized, perhaps not fully formulated, usages) which really belong to the subject of liturgical history and praxis, well deserving scrutiny and record in connection with the technical "liturgies" themselves. Our author's labor to perfect his presentation in certain variable particulars is therefore a pleasing sign of thoroughness. We hope that in time the same principle of research will give greater attention, not only to the scope and order of lectionaries, of stipulated antiphons, canticles, hymns, etc., but even to such neglected matters as the ritual of secondary services of every description, including, when possible, usages that are merely tolerated as well as those that are enjoined.

After the texts—the details of which we do not pause to examine—come almost a score of valuable appendices, occupying nearly 100 pages more, in which are given in full several specially important descriptions and rescripts of usages from various sources, largely of the first ten centuries,—all designed to throw light on the historical development of the forms now held to be standard. Here again, both in the selection of matter and in his often minute annotations, the editor shows conspicuous wisdom and care. The beginning in this direction had been made by Mr. Hammond, but Mr. Brightman has gone much further.

The volume is rounded out (1) by a very full index of biblical quotations, arranged in the order of their occurrence in the liturgies themselves, from which the inquirer as to the amount and character of the scriptural matter used may derive what he needs with perhaps reasonable convenience; and (2) by two glossaries of technical terms, the one English, the other Greek, which are finely wrought out, especially in their massing of the terms for the same thing in different languages, and in their compact references to the historical growth of certain usages.

The appearance of the second volume of this noble work will be awaited with great interest.

WALDO S. PRATT.

HARTFORD THEOLOGICAL SEMINARY.

THE SEVEN LAST WORDS OF OUR MOST HOLY REDEEMER, WITH MEDITATIONS ON SOME SCENES IN HIS PASSION. By the Rev. ALFRED G. MORTIMER, D.D., Rector of St. Mark's, Philadelphia. New York, London, and Bombay: Longmans, Green & Co., 1896. Pp. x+198; cloth. \$1.

THE order of subjects indicated in the title is the reverse of that in the book, in which we have first the meditations on the passion and then some brief addresses on the seven last words of Christ. These meditations were delivered in St. Mark's, Philadelphia, during Lent of 1895, and the addresses were delivered on Good Friday of that year at the three hours' service.

The style of both the meditations and the addresses is clear, simple, direct, and forceful. In this respect they are worthy of hearty commendation. In many passages redemption through the sufferings and death of Christ is justly and ably presented. Would that we could here close our criticism! But our author holds that, in addition to what Christ has done to save men, those who are redeemed by him must do penance. In his view penance is suffering for sin. He says: "The sorrows of life" are "the necessary penance for sin." Narcotics should not be used to deaden pain, since that thwarts our penance; and any suffering for sin which we thus avoid in this world we shall be compelled to endure in the next. This is unquestionably "another gospel."

The addresses on the last words of Jesus, bating some slight blemishes, are excellent; but from the words, "I thirst," the author draws, by what occult principle of hermeneutics we have been unable to discover, the subject, "temperance."